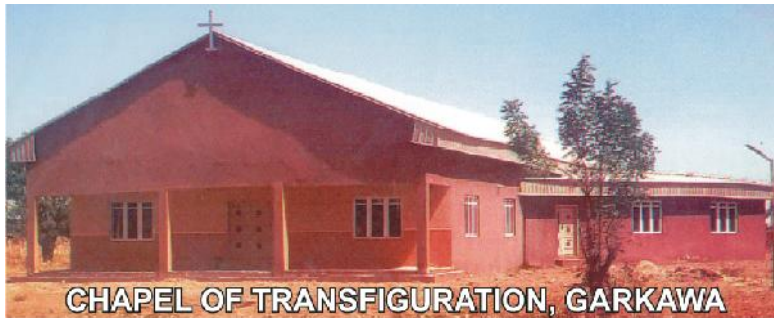


The Brief History of The Chapel of Transfiguration, Garkawa

by D.I.G. Potter Latir Dabup (rtd), Kaduna



CHURCH PLANTING

Twenty-eight (28) years had passed since I went on voluntary retirement from the service of the Nigeria Police Force. Through series of strange events, I nursed the idea of building a church house in my home town, Garkawa. Without regard for what may be the will of God; without understanding the real principles of Christian service, was to me, foolish.

I say so because to do that asserts the right to choose my own sphere of service. Suffice it to say that God has never used perfect people to advance His purpose. I believe in so far as every part of one's life is adjusted to God in every detail, can God achieve His purpose through each person. By this, all of us will be brought to understand more fully the principles of Christian work.

I started the church building in the early 2013, which to my mind was, and still vital to the upliftment of the moral and spiritual life of the people in their worship of God. I disregarded the discouragement by opposition, and also, by immensity of the task. There is no victory without perseverance. My concern was, and still centered around God's purpose for His people in my home town.

The church building started in the early year of 2013, as earlier said, and its foundation was laid by Rev. Simon Lar, who served there as the Priest in-charge. The lesson one learned from Nehemiah is that, "One never lightens the load unless first he has felt the pressure in his own soul."

We are never used of God to bring blessing until God has opened our eyes and made us see things as they are. The other point is, I have taken a good look at the deppalling lack of Christian teaching in our schools today.

We should mourn at Government's failure to show concern for the young ones, who live their lives that do not mark our separation from the world. This is a revolt against God, which we are deliberately ignoring.

God is going to ask each one of us what we have done with His gifts. In other words, our Lord is telling us to go into the world and gather people, regularly, in order to teach them the Word of God, because He is in the business of creating gatherings of teachable people. I believe that, in so doing, the need for Pastoral Service to our Lord Jesus Christ has been met.

It is necessary to say that The Holy Chapel of Transfiguration Garkawa is fully registered with Corporate Affairs Commission, with Certificate of Incorporation as CAC/TT/NO.150048 as an independent body, with effect from 18th August, 2020. It is also registered with Special Control Unit Against Money Laundering (SCUML) Certificate of Registration No.EFCC-321400588, dated 19th October, 2020.

When the church building was at an advanced stage, we as a family had series of meetings regarding the fate of the church and its possible affiliation with a church denomination or to remain an independent multi-religious church. It was necessary to think along this line because my immediate family was of the view that an inter-denominational church will have the freedom of recruiting a trained Priest from Theological College Buruku to pastor it as an independent multi-religious church.

The decision was based on the fact that, our home, Garkawa, with the population of about over 1.5 million people, could not attract the attention of our denominational Church (Anglican Communion) and, in spite of Missionaries of all major denominations deeply rooted in the town.

This was an issue of great concern. These churches in Garkawa are among the fastest growing in Mikang, our Local Government Area of Plateau State. We believe also that education is inseparable from Christianity. This, to our minds, would attract people to the Mission and an increase in the depth of personal religion would follow; create enthusiasm for the education of our children, present and future.

Besides, it would be less difficult to teach Christianity to children in school than to preach to the older generation. We, therefore, decided to use our land (opposite to the church) to build a school, which we intend to up-grade in future to a secondary school.

Armed with these objectives, it was decided that I should take the responsibility, and to discuss the issues with an Anglican Bishop. The nearest place to contact is, Jos, our State Headquarters. In 1990 or thereabout, I met Archbishop Benjamin Kwashi and discussed the issues with him.

After listening to me so attentively for hours, he appreciated the family for being so passionate about the moral and spiritual life of our people and the need for evangelism, he stressed, and particularly to spread the Gospel to the unreached in our locality.

I went further to express our grave misgivings to being with Langtang Diocese. I also took time to explain to him that my family prefers to be with Pankshin Diocese and, if that was not possible, we would implement our Option "B", and that is, the church

to continue to remain a multi-religious interdenomination – a position my immediate family took before I went to meet him.

Archbishop Benjamin Kwashi, I must say, easily understood our stand so well that he expressed his utmost appreciation and commended the effort of the family to have taken upon itself to erect a church building. I thanked him and left.

During my visit home a few weeks after my discussions with the Archbishop, I was impressed to see an erected signpost, which read: “Church of Transfiguration, Anglican Communion, Pankshin Dioceses.” Two months later, I visited home again and discovered that the signpost had been removed by an unknown person. I saw a Priest, who introduced himself to me as Rev. Francis K.D. Godwin, and said he was posted to the Church by a Bishop. I asked, “Which Bishop?” He said a Bishop from Langtang.

I told him pointblank that we have nothing to do with Bishop of Langtang and, since the Priest was the one who informed me, he should go back and tell the Bishop, who posted him to our Church, that we have nothing to do with Bishop of Langtang, and we would never succumb to any unnecessary interference from anybody.

Since then, I and my immediate family have had no dealings with anybody on the issue. The family is maintaining its stand, and that is, our church remains a multi-religious interdenomination. The Anglican Church has no church in Garkawa, and so cannot impose its will on the family. It is absolutely unacceptable.

In passing, let me also mention that the Priest stationed in the family church in Garkawa was running it in a fraudulent manner. Besides, the members in the Church left the Church one-by-one and family-after-family, because of the priest’s attitude and maladministration. He was found to be very vindictive and was busy running his trade, and he illegally converted my private property to himself and collecting rents for himself.

Returning to Kaduna, I decided to discuss the issues of the family’s Church with my Vicar then, of St Christopher’s Church, in person of Ven. Sule. After listening to me very attentively, he too, was so kind and receptive that he immediately booked an appointment for me to see my Bishop, Rt. Revd. Bishop Timothy Yahaya, the Bishop of Kaduna Diocese.

I want to acknowledge the urgency my Vicar, Ven. Sule, took with my Bishop, which facilitated an appointment with the Bishop within the week I discussed the issues with him. My meeting with Bishop Timothy Yahaya was indeed very cordial. He was indeed receptive, too. After listening very, very attentively, he promised he would take the issue further and would give me a feedback, which I would on the other hand pass same to members of my immediate family.

Our request to the Bishop was that, the Church should be allowed to affiliate with Pankshin Diocese. I did not leave him in doubt of the position the family took against any affiliation with Langtang Diocese. The Bishop asked that we should go into

prayers and, he too, would do the same. He promised to take the issue to the higher authority. I thanked him and left.

At the moment, the newly-posted Priest, by name Rev. Emmanuel Ejike Ezulike, is doing wonderfully well. Since he took over, he has succeeded in bringing back many of the members, who left the Church. My information is that, the new pastor is visiting house-to-house for evangelism and has attracted more members to the Church, unlike the old pastor whose link to trade was to him more attractive than the need for evangelism.

On my part, I have introduced the new Priest to members of the family, including the paramount Ruler of Ywom Garkawa people and some leaders in the area, in order to make life easy for him in a new environment.

While we wait for a feedback from my Bishop, I want to express on behalf of the family our utmost gratitude to Archbishop Benjamin Kwashi of Jos Diocese Anglican Communion, the Rt. Revd. Bishop Timothy Yahaya of Anglican Diocese Kaduna, my Vicar, Ven. Sule, who cared so much for my worries and hastened up an appointment, leading to my talking to my Bishop, Bishop Timothy Yahaya, face-to-face. I remain ever grateful for his concern for the church, and I pray that God will continue to strengthen him and bless his ministry.

To all, who played useful roles, on behalf of the family, I say a big Thank You all, and we express utmost appreciations. Above all, we give thanks to the Almighty God for His faithfulness, and all His Blessings.





3/5 SaniSami Road,
Malali, Kaduna.
21st December, 2018

His Most Reverend Excellency Bishop Dr Benjamin Argak Kwashi,
Archbishop of Jos

Church of Nigeria
Anglican Diocese of Jos,
St Luke's Cathedral,
Jos.

Your Excellency,
With thanksgiving to the Living God, and on behalf of Tryphena Trust Library,
I would like to humbly forward the following sixty-one Bibles and Bible Study
books for use by the Church of Transfiguration, Garkawa, Pankshin Diocese.

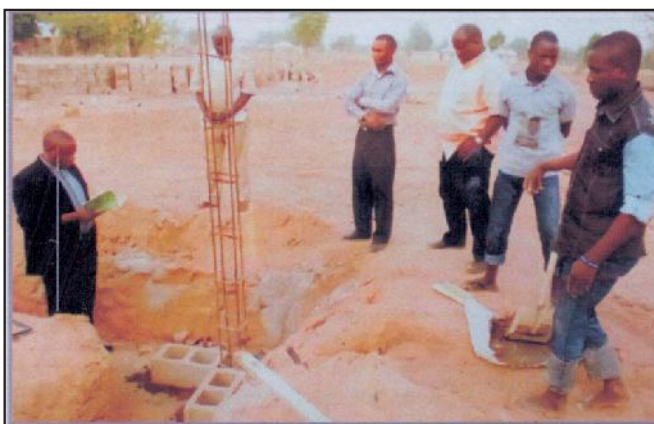
S/N	TITTLE	PUBLISHER	QUANTITY
1	New International Version	Biblica	Thirteen
2	New King James Version	Thomas Nelson	Fifteen
3	Max Lucado's Daily Devotional Bible	Thomas Nelson	Five
4	Holy King James Version	Evangel Publishers	Twenty
5	Spiritual Warfare Bible. New King James Version	Charisma House	One
6	Bound for Glory Parallel Bible (King James Version and New Living Translation)	Tyndale House	One
7	Good News Bible	Collins Publishers	One
8	Good News Bible (With Deuterocanonical Books / Apocrypha)	Collins Publishers	One
9	Prayers for Emotional Wholeness	Harvest House	One
10	Smith's Bible Dictionary	Thomas Nelson	One
11	Youngs Analytical Concordance to the Bible	Hendrickson Publishers	One
12	Commentary of the whole Bible	Zondervan Publishing House	One

Thank you, Sir.
Yours in our Lord Jesus,

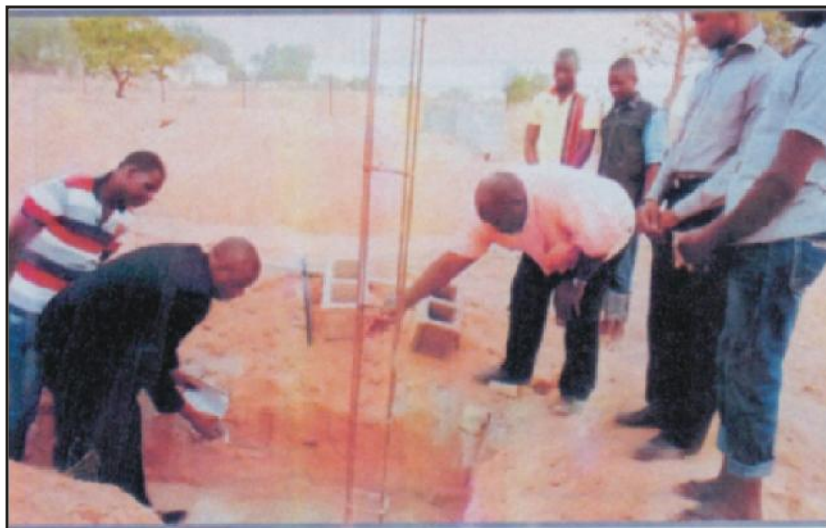
Mrs Tryphena Binta Dabup

**Church of Transfiguration, Garkawa Anglican Communion
Foundation Laying Ceremony**

Officiated by Rev Simon Lar, on 4th March, 2015



Reading of the Bible before laying of blocks.



Laying of blocks by Rev Simon Lar.



Group photograph with Rev Simon Lar.



Church building at Rafter Level.

APPRECIATIONS TO THE FOLLOWING PERSONALITIES:



Lt-Gen T.Y. Danjuma, GCON (rtd)
Former Nigeria's Chief of Army Staff

(As one of major immense financial contributors to the actualization of the Chapel of Transfiguration, Garkawa)



**The Most Rev'd Henry C. Ndukuba, MA, BD, MA(Ed), DD
PRIMATE, CHURCH OF NIGERIA,
ANGLICAN COMMUNION**



The Most Rev'd Dr Timothy Yahaya
ARCHBISHOP OF KADUNA PROVINCE &
BISHOP OF KADUNA DIOCECE

ACKNOWLEDGMENT

EXTRACT FROM:
Edmond Patrick Thurman Book,
“CHRISTIANITY IN NORTHERN NIGERIA”

First Publication 1975
Second Edition 1976

BISHOP CROWTHER AND EARLY MISSIONARY ACTIVITY

The Philanthropists in Great Britain

Our introduction has briefly examined internal factors and influences coming to the north of Nigeria from across the Sahara Desert or along the Savanna grasslands. During the nineteenth century, external influences from the south and the sea beyond it became more and more important.

In 1807, British Subjects were prohibited from engaging in the slave-trade and, in 1833, slavery was abolished in the British Empire. Great efforts were made by the philanthropists in Great Britain to stop the movement of slaves from the West Coast of Africa to the Americas.

The movement for the abolition of slavery was accompanied by the activities of Sir Thomas Fowell Buxton to substitute legitimate trade. His ‘The Slave Trade and its Remedy’ was widely read in philanthropic circles.

It made three important points: Firstly, the anti-slavery patrols of The Royal Navy should be made more effective. Secondly, there should be treaties containing anti-slave-trading clauses with the chiefs. Thirdly, the Niger should be opened as a highway to the interior by the combined efforts of government, commerce and missionaries. Buxton visualized freed slaves from Sierra Leone returning to Nigeria from where they had been taken and forming little cells of civilization.

The motives behind the supporters of the nineteenth century missionary-cum-trading enterprises were mixed. Apart from the Mrs. Jelyby types so well satirized by Charles Dickens there were those, who wished to find markets for the products of Britain’s new industries and churchmen with evangelical motives.

The most significant of the latter was Henry Venn, who was Secretary of the C.M.s., from 1841 to 1872. He had visions of large tracts of the interior being evangelized and a self-governing, self-supporting and self-extending Church being established.

In 1840, the Society for the Extinction of the Slave Trade and the Civilization of Africa was formed with no less a person than Prince Albert as its President. It drew together those people in Great Britain, who were interested in Africa and acted as a pressure group on the Government.

The result was that, in the following year an expedition of three ships was sent out to the Niger whose mouth had only recently been established by Lander. Amongst the members of the expedition were the Reverend J.E. Schon, a German missionary of the C.M.S., and a young African catechist, the freed slave, Samuel Ajayi Crowther.

The expedition attempted to introduce legitimate trade into the basin of the Niger and Benue Rivers and establish Model Farm at their confluence. Farming and evangelism were not thought of as unconnected. One of Buxton's slogans was, "The Bible and Plough must regenerate Africa."

Religion was to work hand-in-hand with commerce and scientific investigation, and the Government sponsored the expedition. It was not until later that Christianity was to be presented as an isolated facet of civilization and its acceptance, or rejection, to become less related to the acceptance or rejection of other facets of Western life.

The impression that Christian missionary activity in the North began in the twentieth century or at any rate in the closing years of the nineteenth century is, therefore, incorrect.

Formal European missionary activities unconnected with commerce and government did not appear until then, but Christians were already working in the north of Nigeria on the Niger Expedition of 1841, over fifty years before Miller, or Bingham or Kumm appeared.

The first place in the North reached by the expedition was Idah. Signs of Islamic influence were the lack of publicly exposed idols and the presence of a Muslim cleric at the Atta's court. There were Muslim converts among the higher classes, but they did not seem very interested in converting the lower classes to Islam. An Arabic 'Bible' was presented to the Atta, and the reason for keeping Sunday as a Sabbath explained.

A formal treaty was made with the Atta on behalf of the British Government. One of the provisions was that, the Atta agreed to tolerate and protect Christian teachers. A party was dropped at the site of Lokoja to establish the Farm, but by this time many of the expeditions were dying or becoming seriously ill with malaria. One ship managed to reach Egga and sent on a message and an Arabic 'Bible' to the Etsu Nupe at Rabba. By then, sickness forced a withdrawal to the sea.

In one sense, the 1841 Expedition was a disaster. The large number of casualties confirmed the belief that the West Coast of Africa was the 'White Man's Grave.' The Model Farm was a failure, little trade was done and no mission stations were established.

Nevertheless, those who were set upon the evangelization of the area were undeterred. Schon urged the necessity of evangelizing by African agents. In Freetown, there were many former slaves who were familiar with the languages of

the Niger area. As a result, in 1842, the C.M.S. passed a resolution calling for the establishment of training facilities in Sierra-Leone.

It was hoped that, many of those trained would return to their homelands and teach their own countrymen and also help in the translation of their languages for missionary purposes. As a result of the resolution, a Training College was established at Freetown, which became famous as Fourah Bay College.

In 1843, Crowther was ordained. During this first period of missionary activity, missionaries worked hard in studying the languages of the Niger area. Schon learnt Hausa from ex-slaves in Freetown and then began to publish. When he later returned to England, he had the help of Abegga and Dorgu whom he brought back with him from his travels.

Crowther made learned studies in Yoruba, his own language. Other studies were those of Archdeacon Henry Johnson and the Reverend C. Paul in Nupe; P.J. Williams in Igbirra and S.W. Koelle in Kanuri.

Meanwhile, the C.M.S. had started work in Abeokuta. It was still determined to evangelize the northern parts and sought an alternative route to the Niger through Yorubaland.

The Secretary of the Yoruba Mission hoped that it would stretch north and, that, a station would be opened at Rabba, the Nupe Capital. A new missionary, Hinderer, was to study Hausa in preparation for this advance, but he believed it wise to secure a firm base in Yorubaland and to reach Hausaland by a chain of stations. His life work was to centre round the development of the Church in Ibadan.

The failure of the 1841 Expedition did not, therefore, stop missionary advance, even though it depressed the government and anti-slavery leaders.

Later Expeditions on the Niger

In 1854, another expedition was sent up the Niger. It was a joint venture of the British Government and Macgregor Laird, the noted shipbuilder. Its objects were exploration – to ascertain the whereabouts of Doctor Barth, the famous explorer, and to investigate the possibilities of introducing legitimate trade and the Christian religion into the Niger-Benue area.

Most of its members were Africans, and the Europeans dosed themselves with quinine. This expedition was far more successful, as there was no loss of life from malaria. The Reverend Crowther left his work in Yorubaland and joined the expedition.

The venture was repeated in 1857, with the Government, the C.M.S. and commercial interests all taking part. At Idah, there were difficulties of etiquette with the Atta, but Crowther secured permission to open a station at Igbebe, opposite to the site of Lokoja, which was then called "Lairdstown."

It was at Igbebe that, in 1862, the first baptisms in the North took place. Eight adults and one child were baptised. One interesting member of the expedition was Lieutenant Glover who, in a private letter, described it as, "This new crusade against the Moslem." Of Lairdstown he wrote, "It will be the ground of a future great bishopric."

A site was cleared at Lairdstown, which became the political and commercial centre. The market contained no slaves and was not open on Sundays. Some members of the expedition went on to Nupe country. The wreck of their vessel, the Dayspring, at Jebba forced them to remain at Rabba for a year. There they met the Reverend M. Clark, a Baptist Missionary who had journeyed overland from Abeokuta.

From Rabba, Crowther visited the Etsu Nupe, Usuman Zaki. He spoke very diplomatically and succeeded in making a good impression on Usuman. Crowther hoped that, by kind treatment, Muslims would be led to read the Bible and disliked abusive attacks on their religion.

He acquired some lands in the Nupe Quarter of Rabba to build, not a mission station, but a Missionary Rest House where he hoped that, from time-to-time, sympathetic missionaries could by kindness and discussion help to remove Muslim prejudices and misconceptions about Christians. A Kanuri agent, Abegga, was stationed there.

When he returned in 1859, however, Crowther found that the new Emir of Bida, Masaba, who was less favourable to Christian missions, had closed the 'station' at Rabba. Pedranza states that, "The Brazilian and Portuguese slavers had influenced the Emir, as they wished to keep the river crossing at Rabba open for the movement of slaves."

Ayandele, who was always quick to see connections between missionary activity and imperialism, states that, "Some Yorubas, including Madam Tinubu, who had noticed the close connection between missions and government in the British occupation of Lagos, had warned Masaba that the missionaries were pathfinders of British imperialism."

Later on, Crowther paid tribute to the great kindness of Etsu Masaba. He succeeded in opening a station at Egga, in 1873, and the Reverend C. Paul, who was put in charge, was on friendly terms with the Etsus.

In 1877, Archdeacon Johnson noted that, Sunday was becoming established as a day of rest in the Egga area. He would have been able to take advantage of the growing opportunities of the area had he had more workers. In 1867, an unsuccessful attempt was made to open a station at Idah.

Crowther as Bishop

Up to 1864, all the Anglican work in Nigeria was under the Episcopal jurisdiction of the Bishop of Freetown. The bishops of Freetown, however, found it very difficult to attend to the work in Lagos and its immediate hinterland. It became apparent that

they could not be effective in the Niger area where new mission stations were being founded.

Venn strove very hard to get Crowther elevated to the episcopate and, in 1864, he was successful. Crowther was consecrated Bishop of Western Equatorial Africa beyond the Queen's Dominions.

The peculiarities and problems of Crowther's bishopric have been discussed by Ajayi and by Beyerhaus. Crowther resided in Lagos, which was not in his diocese. Part of each year he spent moving up-and-down the Niger, from the Delta to Nupeland. His work in the southern parts was more successful, but the north was not neglected.

Crowther worked hand-in-hand with commerce. In fact, his opponents complained that he was too interested in trade. His African missionaries were very much akin to the African traders and depended on them for their passages and supplies. One trading company, the West Africa Company, had very close links with the C.M.S.

Crowther's son, Josiah, was appointed Agent-General, in 1873. Traders formed the nucleus of the congregations at the missionary churches. Crowther also cooperated very closely with the Government. In 1860, the missionaries and traders were unable to travel up the Niger because the Royal Navy failed to appear in time to clear the way past the hostile Delta tribesmen.

Each dry season, when he was in Lagos, Crowther had to try and coordinate the movements of the Mail Boats bringing native agents from Sierra-Leone and the trading vessels from Britain with the naval vessels, which convoyed them. The chief at Igbebe, Crowther's first station, attempted to obstruct trade on the river, and the place was destroyed.

Crowther's mission was transferred to Lokoja where it became one of the main features of the town. Bishop Crowther was often helped by the forces of the State. In 1862, HMS *Investigator* brought up reinforcements of Christian workers to Igbebe. Again, in 1867, when he was seized and held to ransom by the tribal chief at Oke Okein – some miles to the south of Lokoja – the British Consul at Lokoja sent his assistant, Doctor Fell, to deal with the matter.

After some parleying, Fell ordered the Bishop and the rescue party to make a dash for the boat. They were successful in escaping, but Fell himself was killed by a poisoned arrow. Thus, did the State come to the rescue of the Church!

Ajayi describes Crowther as "an undesignated consul on the river." He conveyed letters and presents from the Government to the Emir of Bida, along with presents from the trading firms and the C.M.S. In return, the Etsu would give presents to Crowther for him to send on to the Queen.

Crowther always treated the Etsu with great respect, believing that it was better to deal with a ruler, who kept order, even though he was a pagan or a Muslim, rather than with a people in a state of anarchy.

In 1881, the son of the Emir of Kontagora told Crowther that his father would be glad to see missionaries in his emirate. In 1883, the Emir of Nassa wrote that Crowther was welcome to build at Loko. Meanwhile, the British Government was resenting the expense of maintaining the Consulate at Lokoja, and it was abandoned in 1869.

There was a certain amount of unrest, and in the following year, Crowther and Lieutenant Molyneux visited the Emir of Bida, who was persuaded to appoint one Jacob Mieux as his official representative at Lokoja. It was in the interest of Government, the Emir and Crowther to have peace on the river. Although, he was warlike, the Emir was aware of the value of commerce. Peaceful conditions on the river encouraged the traders and the Emir desired the guns and ammunition, which they offered for sale.

In 1871, Mr. Simpson, a diplomatic agent, carried out a survey of Lokoja. He estimated that most of the five hundred people were Muslims. About forty were Christians. This was the first permanent Christian community in the North. There were two ordained and one lay missionaries with a school of between thirty and forty children. This was the first Western-type school in the North. A decade later, the numbers of Christians had increased, as the table below shows:

Figure 1
STATISTICS FOR UPPER NIGER ARCHIDIACONRY 1882

	Lokoja Trinity	Lokoja Buru	Gbebe	Kipo Hill	Katsa Village
Native Clergy	1	-	-	1	-
Lay Teachers	1	1	1	1	-
Child Baptisms	12	-	-	2	-
Adult Baptisms	-	-	-	4	-
Native Communicants	50	10	-	2	-
Native Christians	70	22	14	21	-
Natives at School	29	-	-	10	-
Average Congregation	100	40	30	39	11

Until the arrival of the mission vessel, in 1878, the Niger Mission was staffed entirely by Africans. These were paid agents of the C.M.S., rather than the products of self-supporting churches. The financial assistance from C.M.S. in Britain was small, but the Niger Mission was dependent upon it. In 1861, it was £1,000, excluding supplies.

Crowther kept in touch with the Church in Sierra-Leone from where he obtained his agents. He had frequently to complain about shortage of workers and their poor quality. Although, many of the workers had origins in Nigeria, they looked back to Sierra-Leone for the education of their children and, in many ways, behaved like expatriates in the places where they worked.

A Setback to African Missionary Activity

The Niger Mission as an African missionary effort was broken up during the last quarter of the nineteenth century. Crowther, who had benefitted from his close contacts with trade and government, was to be disadvantaged, as they became increasingly Europeanised. This was the period of growing competition between European nations, known as 'The Scramble for Africa.'

Goldie, the principal British trader, desired to eliminate competition between the British firms and exclude foreign competitors. To accomplish this, he used political as well as commercial intrigue. Religion was also closely connected with trade and politics. Although, he was not a Christian, Goldie knew how to appear as a philanthropist to the public in Britain, and he gave the impression to the C.M.S. authorities that he was sympathetic with their aims. Particularly, he appeared as the champion of those opposed to the trade in spirits.

Goldie, however, disliked the C.M.S. mission agents from Sierra-Leone, many of whom were closely connected with the African middlemen whom he desired to eliminate from trade.

The African missionaries were naturally more sympathetic to the African traders, who were their relatives, friends and parishioners, than to the remotely-controlled European company of Goldie. It is little wonder that the Europeans desired to discredit the African missionaries. Some of them may have been embarrassed by the presence of African representatives of the faith whose teachings many of them were not living up to.

Crowther spoke of the missionaries as 'an eye-sore to some ungodly Europeans in the Niger.' The European traders also resented the policy of Sunday observance maintained by the African missionaries. They maintained that it was a peculiar invention of the African missionaries unknown in European Christian countries. Walker, who gives the semiofficial C.M.S. story, says:

Traders and other Europeans brought stories of incapacity and even of moral failure. Probably, some of these tales were untrue and others greatly exaggerated by white men, who were unsympathetic or even hostile to the Mission, but there was enough in them to cause Bishop Crowther and the C.M.S. Committee the gravest anxiety.

Archdeacon Johnson was a stricter disciplinarian than Crowther. Even Brooke could hardly have improved on his complaints of Christianity in Lokoja. He wrote of it in terms of Augean 'stables' and said that he had to wrestle not only against heathenism and Mohammedanism, but against the wicked lives of nominal professors of Christianity ...

The European traders found two allies within the ranks of the C.M.S., and Hutchinson, who succeeded Venn as Secretary, had very different views, and did not trust the African missionaries. Ashcroft was originally appointed to manage the Mission's vessel, the *Henry Venn*, which was subscribed for by friends of the Mission in England. This had been requested by Crowther when Edgar, who succeeded Clegg

as Managing Director of the West African Company, hinted that the transport of the missionaries and their stores was becoming a burden to the Company.

Ashcroft came out with the *Henry Venn*, in 1878, and took over the business arrangements of the Mission from Crowther. He sided with the traders in their disputes with Crowther and diverted the vessel to trade.

Fortunately, a C.M.S. Committee investigated the Mission, in 1881, and Ashcroft was dismissed because of his rudeness to Crowther. Hutchinson also had to resign. Walker states that the *Henry Venn* "was of inestimable service and a source of great joy to Crowther." It continued, however, to be a source of controversy. One missionary of the C.M.S. wrote to the Secretary that Crowther was using it for trade.

Crowther had been consecrated Bishop of Western Equatorial Africa beyond the Queen's Dominions. This area shrank considerably in the last quarter of the nineteenth century, as the Lagos Protectorate and the Oil Rivers Protectorates were proclaimed and the Royal Niger Company came to exercise quasi-official functions. The increasing activities of Europeans apparently made it necessary for there to be Europeans on the staff of the Mission.

Walker holds that, Crowther still maintained control of the work, most of which continued to be in the hands of Africans. There were many new problems such as the trade in spirits which, he states, "could best be dealt with by Africans and Europeans cooperating. Crowther was only too pleased to welcome into fellowship any European missionaries, who were prepared to enter the work in a loving and large-hearted spirit." Unfortunately, not all were prepared to do so.

Despite the removal of Hutchinson, accusations against the Niger Mission continued and caused confidence in it to decrease. In 1883, Crowther was instructed not to employ agents dismissed by the C.M.S., as his Niger Bishopric Fund was 'English money.' It was then decided to reinforce the Mission with a few European missionaries, and some of them were to give special assistance in financial matters.

A Niger Mission Finance Committee was to be based at Bonny with a European as Secretary. This question of funds was the real weakness of the Niger Mission as an indigenous effort. Crowther was not the bishop of a self-supporting indigenous church, the result of a long process of a gradual increase in responsibility of the indigenous church, but a C.M.S. missionary.

The fact that his residence in Lagos was strictly speaking outside his diocese was rather irrelevant, as the real episcopate lay not in Bonny or Lokoja or Lagos, but in Salisbury Square, the C.M.S. Headquarters in London.

The Royal Niger Company

The contrast between the sympathetic attitude of Venn and the unsympathetic one of Hutchinson is indicative of the change in European relationships with West Africans in the last quarter of the nineteenth century. Europeans began to seek to control affairs themselves rather than working with or through Africans.

This was true not only in trade and missionary activity, but in government. It became apparent that other European countries were interested in the Niger area and, that, if one of them secured political control, it would use this to further its own trade – at the expense of the British. In order to prevent this, the Foreign Office in London was compelled to turn to the traders to maintain the area as a British sphere of influence.

The alternative of direct government intervention was considered impracticable, as it would have involved considerable expense. As a result, Goldie's company was given consular powers, in 1884, and a charter in 1886. Thus, the Royal Niger Company, as it became known, had administrative and fiscal as well as commercial power.

During the last quarter of the nineteenth century, secularism was growing. The Royal Niger Company, though it could not afford to alienate religious opinion in Britain, did not make the same claim to be in association with Christian and missionary activity as the early traders had done. Its officers were instructed not to interfere with the religion of anyone, except in the interests of humanity.

When the Company came to negotiate a treaty with the Emir of Yola, it was agreed by the Company that, if any white man were to come and preach Christianity, it was to take their case to the U.N.O. Trusteeship authorities; thus, causing embarrassment, the Government felt that it had to overcome the opposition of the Native Authority. Permission was granted to the R.C.M. and this meant that the C.B.M. was also able to start a school.

Sometimes, these former pupils of mission schools would form a group antipathetic to the traditional emirate authorities. The Administration naturally preferred Native Administration schools. However, by the nineteen-fifties the missions were in a very favourable position to expand their schools. The Administration found it very difficult to resist this because the Education Department was by then coming to have more influence as it became generally known that the North was backward educationally, compared to the rest of Nigeria.

The Education Department, later known as the 'Ministry of Education,' was keen on expansion, but lacked the resources to cover all this by itself and by its assistance to the Native Authorities in training their teachers. As secondary education developed and competitive examinations were held for the post-primary institutions, it became apparent that in many places the mission Primary Schools were producing better results than those of the Native Administrations.

Figures for the output from Teacher Training Colleges, in 1956, are shown below. Grade One teachers are not shown. They were very rare and not the products of particular courses at colleges, but existing teachers who were promoted.

Twenty-three of the Government-trained Grade Three teachers were from a course at Bauchi, designed for the upgrading of Grade Four teachers. They included both

Mission and Native Authority teachers. Most of the Grade Two teachers were former Grade Three teachers upgraded after a further course.

Most of the mission-trained teachers were Christians. About one-half of the Government-trained were also Christians. As most of the Christians taught in 'pagan' areas or 'Sabon Garis,' it is evident that these areas were drawing ahead of the traditional Muslim North.

The comparatively-large output of the Mission Teacher Training Colleges also meant that, many pagan children in the emirates to Mission Primary Schools had the opportunity of becoming Christians.

Figure 2
OUTPUT OF TEACHERS FROM TRAINING COLLEGES IN 1956

Government	R.C.M.	Protestant Missions
GRADE TWO TEACHERS		
33	22	27
GRADE THREE TEACHERS		
134	101	148
GRADE FOUR TEACHERS		
57	-	18
TOTAL NUMBER OF TEACHERS		
224	123	193
Total Government		Total Mission
224		316

The Teachers

Once the missions had trained teachers and started to employ them, they were faced with the problem of employee-employer relationships. These had already caused problems, especially in the south of Nigeria where formal western education began earlier at a time when many schools were not grant-aided or the rather small grants were not tied to teachers' salaries.

The teachers came to believe that the missions wanted to keep their salaries as low as possible. There was a great deal of truth in this though, the missions had altruistic motives and were not like firms trying to maximize profits at their part of the school life.

There were also considerable numbers of Christians at Kaduna Government College. Zaria Government College, which served the far North, was largely Muslim. The old 'Middle Schools' became transformed into Provincial Secondary Schools in the fifties. Recruitment took place through the Common Entrance Examination, which was taken by pupils in all primary schools.

In the secondary schools of Benue, Plateau and Kabba Provinces, the majority of boys were Christians and Christian teaching had a recognized place in the schools. In

the secondary schools in Ilorin, Adamawa and Zaria Provinces, the number of Christians increased until they formed about fifty per cent of the totals.

The number of Christians at the Zaria and Adamawa schools was proportionately larger than the number of Christians in these provinces because there were a larger number of primary schools in the areas where the Christians were concentrated. Even in Bauchi and Bornu Provinces, there were some indigenous Christians at the Provincial Secondary Schools, and arrangements were made for their Religious Instruction studies.

Everywhere, Christian missionaries came to have access to the Christian pupils and often members of staff would play a leading part in their Christian activities. In Maiduguri, the S.U.M. appointed a missionary specially to work among the Christians in the various Government and Native Authority institutions.

Chapels were built with Government funds at Tora Teachers' College and Benue Provincial Secondary School where there were no churches near to the schools and, in most other institutions, Christians were allowed to use Assembly Halls and other school buildings for worship. Whatever grievances the missions may have had in the past against the Government, they could hardly have been critical of the Government Ministry of Education.

The fact, however, that the Missionaries were usually supported by overseas funds did, however, mean that there was one way in which the Islamic and Christian religions were treated differently.

In most schools, there were schools Imams, who during the nineteen fifties, the pattern changed considerably so that at the time of Independence, over two-thirds of the pupils in the secondary schools of the North were Christians. During the decade, many mission secondary schools were established. The figures for 1962 are shown below:

Figure 3
SECONDARY SCHOOL PUPILS IN 1962

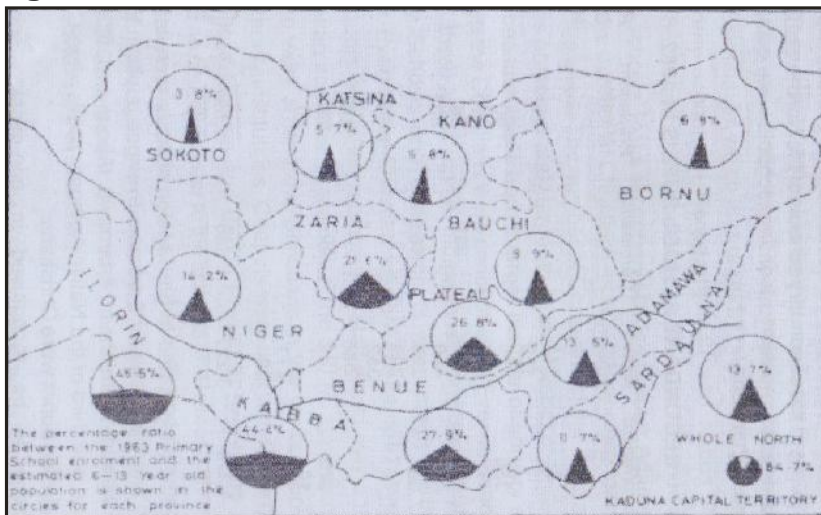
Province	Government	Native Authority	Community	Protestant Mission	Roman Catholic Mission
Adamawa		242			73
Bauchi		199			
Benue	350	186		90	227
Bornu		203		110	
Ilorin	164	193	319	86	
Kabba		460		402	125
Kano	95	396	181		298
Katsina		299			
Niger		352			
Plateau		202			

Zaria	340	194	60	292	83
Kaduna	164			60	455
Sokoto		271			
Sardauna		30			
TOTAL	1,113	3,227	560	1,397	1,598

The Government Colleges and larger Mission schools recruited from all over the North. There were many Sardauna Province pupils in the Native Authority and Mission schools in Adamawa. About two-fifths of the Government and one-third of the Native Authority pupils were Christians. Almost all the Mission pupils were Christians.

Christianity came to be recognized in non-mission schools. The Government College at Keffi, which served the Riverain Provinces, had a majority of Christian boys, and Christian services and Christian Religious Instruction were also recognized.

Figure 4



Primary Education, 1963
After a map produced by the Ministry of Education,
Northern Region, Kaduna.

The early Northern Nigerian Administrative Officers were mainly men of some experience in other posts from which they had been taken for special training at the Institute of Administration in Zaria. Most of them were Muslims. However, most of the Northerners taking advanced courses requiring School Certificate by the time of Independence were Christians.

Two-thirds of the pupils were Christians and they tended to be in the schools that were obtaining the best academic results. The proportion of Christians in the Higher School Certificate classes was even higher than in the secondary schools generally. The pupils in these classes were the potential students of the University and other forms of higher training.

Those with foresight could foresee a situation in which most of the higher posts in the North were held by Christians. This position was the background of warning by the Minister of Education that the resources of the Region were limited and must be concentrated upon bringing up those areas, which were behind the rest, educationally. In certain ways, the far Northern areas were encouraged, but the enthusiasm of the people of the Riverian areas was a powerful factor in maintaining continuous expansion there.

It will be noticed, in Chapter Nine, that in the post-War period, the missions began to take steps to hand over their work to indigenous churches. Steps were taken to hand over schools. Most of the Anglican schools in Kabba and Ilorin Provinces and in the *Sabon Gari's* had originated through the efforts of local Anglicans rather than the C.M.S. and were already in the hands of the dioceses. The S.I.M. handed over many schools to the E.C.W.A. and the branches of the S.U.M. were beginning to hand over their schools to the respective E.K.A.S. churches.

This policy was, however, subject to questioning. The resources of the Churches were more limited and depended upon local support so that there was a danger that the Churches would concentrate upon schools in places where they were strong, rather than unreached ones. Schools would change from being doorways to the Church to that of educating the young children of existing Christians.

The evangelical missionaries had, of course, regarded direct preaching rather than education as the primary method of evangelism, though it had become realized over the years what a powerful instrument the schools were. Certainly, in the Anglican Church – where most of the schools had never been in the hands of the missionaries – they were regarded as a service to the Christian community rather than a means of reaching outsiders, though many such were in fact reached. Grimley wondered whether the involvement of the churches in education might divert their attention from their primary task of developing strong Christian communities.

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- Public Record Office, Colonial Office Records, Portugal Street, London.
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- Rhodes House, Oxford. Lugard Papers and Colonial Records Project.

Newspapers and Periodicals:

<i>Daily Times</i>	=	=	=	=	<i>Lagos</i>
<i>Nigerian Citizen, later New Nigerian</i>	=			=	<i>Zaria, later Kaduna</i>
<i>The Times</i>	=	=	=	=	<i>London</i>
<i>West Africa</i>	=	=	=	=	<i>London</i>
<i>African Mail</i>	=	=	=	=	<i>Lagos</i>
<i>Labarin Ekklesiyar (in Hausa)</i>	=			=	<i>Kagoro</i>

<i>African Challenge</i>	=	=	=	=	<i>Lagos</i>
<i>Nigeria</i>	=	=	=	=	<i>Lagos</i>
<i>International Review of Missions</i>	=	=	=	=	<i>Geneva</i>
<i>C.M.S. Newsletter</i>	=	=	=	=	<i>London</i>
<i>Nigerian Christian</i>	=	=	=	=	<i>Lagos</i>
<i>Lightbearer</i>	=	=	=	=	<i>London, later Sidcup</i>
<i>Nigerian Standard</i>	=	=	=	=	<i>Jos</i>
<i>Nigerian Herald</i>	=	=	=	=	<i>Ilorin</i>
<i>Nigerian Baptist</i>	=	=	=	=	<i>Ibadan</i>
<i>Lagos</i>					

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The Right Reverend Samuel Ajayi Crowther
First missionary to the Igala and Nuge



Her Majesty Queen Elizabeth at St Piran's Church, Jos
 The Right Reverend John Mort introducing clergy to Her Majesty after the Service.



Doctor Stover Kulp
Pioneer C.B.M. Missionary

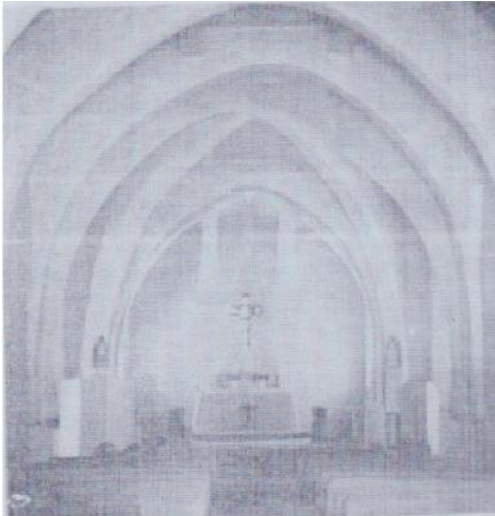


The Reverend David Lot, M.B.E.
*One of the first E.K.A.S. clergymen and
former Minister of the North Regional
Government*

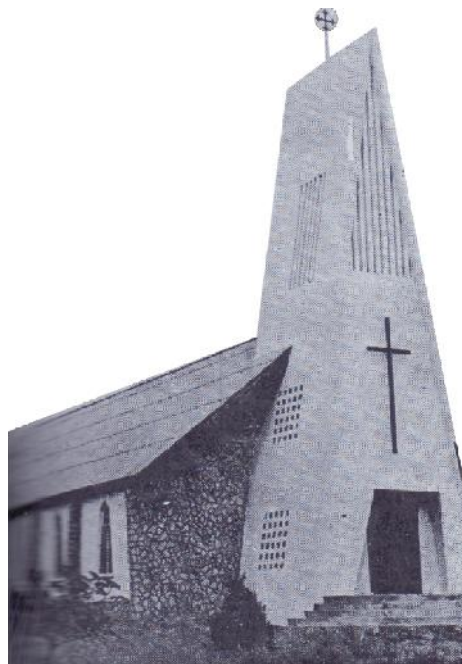


**Doctor Walter Miller and two
Hausa Students**

This photograph was taken in Britain, in 1925. John Tafida (on the left) has been a District Head, Local Authority Treasurer, Hausa Broadcaster in Moscow and is now Chief Accountant for Gaskiya Corporation. Yusufu Amfani (on the right) has been an evangelist and is now Chief of Wusasa.



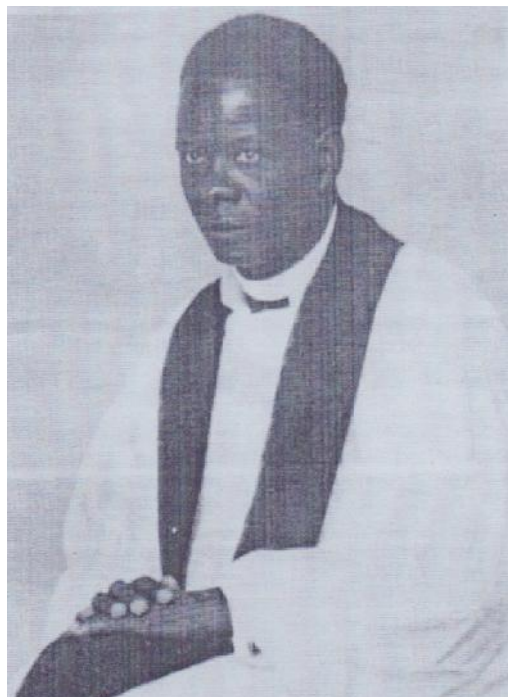
**The Interior of St Bartholomew's Church,
Wusasa**



**The Chapel at the Theological College of
Northern Nigeria, Bukuru, Jos.**



**Pa Gowon in his Wusasa
Family House**



**The Right Reverend Akila Todi
*First Lutheran Bishop of Adamawa***

CHRISTIANITY IN PANKSHIN - A group of Cambridge University London arrived Nigeria for Evangelism. The group was referred to as C.U.M.P., i.e., Cambridge University Missionary Party. They were in alliance with the C.M.S. Church Missionary Society, who influenced Pa Gowon of Pankshin and he later converted to C.M.S. before moving down to Wusasa as an Evangelist.



Doctor Karl Kumm
Founder of the S.U.M.



Doctor N.H. Bronnum
First Missionary to Numan



The first S.I.M. Missionary Party:
Walter Gowas, Thomas Kent, Rowland Bingham.
Pioneer Missionaries



The Installation of The Aku Uka of Wukari
A pastor administering the Oath of Allegiance to
His Highness, Mallam Adda Ali, who is holding the Bible.
The ceremony took place at Wukari on 19th May, 1975.



**His Highness, Chief of Kagoro,
Mallam Gwamna Awan**



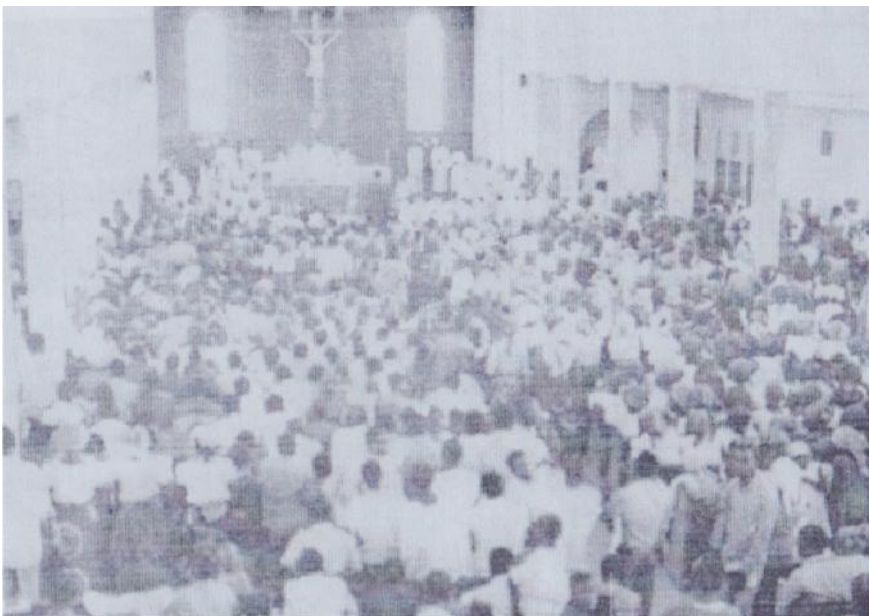
**Malam Rwang Pam,
the first Chief of Jos**



The Most Reverend John MacCarthy
First Roman Catholic Archbishop of Kaduna



The Most Reverend Peter Jatau
First 'Norther' to become a Roman Catholic priest and first Nigerian Archbishop of Kaduna



St Fatima's Roman Catholic Church, Jos



Baptisms into the E.K.A.N.



Ijagbo Baptist Church



Lord Lugard

APPENDIX
TRANSLATIONS OF THE SCRIPTURES INTO THE
LANGUAGES OF THE NORTH

Language	First Book	Date	New Testament	Bible
Yoruba	Selections	1848	1862	1884
Hausa	"	1853	1880	1932
Kanuri	"	1853		
Nupe	"	1860	1915	1953
Igbirra	Matthew	1891		
Gwari (Gayegi)	Selections	1913	1954	
Gwari (Gyeyyem)	Mark	1913	1956	
Sura	Selections	1913		
Jukun (Wukari)	Mark	1914		
Tiv	Selections	1914	1936	1964
Bachama	Mark	1915		
Jukun (Donga)	Selections	1915		
Angas	Mark	1916		
Biom	"	1916		
Yergam	"	1917		
Arago	Selections	1919		
Fulani	John	1919	1964	
Tangale	Luke	1920	1932	
Jaba	Mark	1921		
Chawal	John	1923		
Lregwe	Mark	1923		
Burfa	Selections	1924	1939	
Igala	John	1924	1935	1970
Rukuba	Mark	1924		
Waja	Selections	1924		
Wurkum	"	1924		
Gwari (Paiko)	John	1926		
Tera	Selections	1926		
Idoma	Mark	1927		
Jukun (Kona)	"	1927		
Tula	John	1929		
Dakkarkari	Mark	1931		
Eggon	Selections	1931		
Kamberri	Mark	1933		
Chamba	"	1933		
Pero	Luke	1936		
Egede	Mark	1937		
Kanakuru	"	1937		
Mumuye	"	1938		
Ganawuri	"	1940		
Jarawa	"	1940		
Bassa	"	1946		
Margi	"	1946		
Agatu	John	1951		
Higi	Mark	1972		

LIST OF ILLUSTRATIONS

Bishop Samuel Ajayi Crowther	=	=	C.S.M.
Doctor Karl Kumm	=	=	Miss Margaret Nissen
Doctor N.H. Bronnum	=	=	Miss Margaret Nissen
Pioneer S.I.M. Missionaries	=	=	Reverend Harold Fuller
Doctor Stover Kulp	=	=	C.B.M.
Lord Lugard	=	=	Ministry of Information, Kaduna
Doctor Miller and Students	=	=	C.M.S.
Anglican Church, Wusasa	=	=	C.M.S.
Theological College Chapel, Bukuru	=	=	Doctor Dean Gilliland
Reverend David Lot	=	=	Mr Harold Tett
Bishop Akila Todi	=	=	Miss Margaret Nissen
The Gowon Family	=	=	Mr Daniel Gowon
Archbishop John MacCarthy	=	=	Father Henry Bell
Archbishop Peter Jatau	=	=	Father Henry Bell
Malam Rwang Pam	=	=	Mr Trevor Ardill
Queen Elizabeth at St Piran's	=	=	Mr Trevor Ardill
The Installation of an Aku Uka	=	=	Nigerian Standard
Malam Gwamna Awan	=	=	Ministry of Information, Kaduna
Ijagbo Baptist Church	=	=	Nigerian Baptiste
St Fatima's Church, Jos	=	=	Nigerian Standard
E.K.A.N. Baptisms	=	=	S.U.M.

The author wishes to acknowledge with gratitude the sources indicated in this list.

ABBREVIATIONS

A.B.U.	=	=	Ahmadu Bello University, Zaria
A.G.	=	=	Action Group
CC.B.M.	=	=	Church of Brethren Mission
C.M.S.	=	=	Church Missionary Society
C.O.	=	=	Colonial Office
C.R.C.	=	=	Christian Reformed Church
C.U.M.P.	=	=	Cambridge University Missionary Party
D.R.C.M.	=	=	Dutch Reformed Church Mission
E.C.W.A.	=	=	Evangelical Church of West Africa
E.K.A.S.	=	=	Ekklesiyar Kristi A Sudan (Hausa): <i>The Church of Christ in the Sudan</i>
E.U.B.	=	=	Evangelical United Brethren <i>Now known as "United Methodist"</i>
H.E.K.A.N.	=	=	Hadaddiyar Ekklesiyar Kristi a Nijeriya (Hausa): <i>The Church of Christ in Nigeria</i>
I.R.M.	=	=	International Review of Missions
J.A.H.	=	=	Journal of African History
J.H.S.N.	=	=	Journal of the Historical Society of Nigeria
J.R.A.	=	=	Journal of Religion in Africa
L.P.	=	=	Lugard Papers

M.H.A.	=	=	Member of the House of Assembly
M.M.A.	=	=	Methodist Missionary Society Archives
N.A.	=	=	National Archives of Nigeria
N.C.N.C.	=	=	National Council of Nigeria and the Cameroons
N.K.S.T.	=	=	Nongu u Kristu u ken Sudan her Tiv (Tiv): <i>The Church of Christ in the Sudan (Tiv Branch)</i>
R.C.M.	=	=	Roman Catholic Mission
N.P.C.	=	=	Northern People's Congress
Q.I.M.	=	=	Qua Iboe Mission
S.I.M.	=	=	Sudan Interior Mission
S.U.M.	=	=	Sudan United Mission
S.M.A.	=	=	Society of African Missions
T.E.K.A.S.	=	=	Tarriyar Ekklesiyoyin Kristi A Sudan (Hausa): <i>The Fellowship of Christian Churches in the Sudan</i>
U.M.B.C.	=	=	United Middle-Belt Congress
U.M.S.	=	=	United Missionary Society

These initials became E.K.A.N., N.K.N.T. and T.E.K.A.N., in 1975, when *Nijeriya* was substituted for Sudan.

Law Enforcement Code of Ethics

As a Law Enforcement Officer, my fundamental duty is to serve mankind; to safeguard lives and property; to protect the innocent against deception, the weak against oppression or intimidation, and the peaceful against violence or disorder; and to respect the constitutional rights of all men to liberty, equality and justice.

I will keep my private unsullied as an example to all; maintain courageous calm in the face of danger, scorn, or ridicule; develop self-restraint; and be constantly mindful of the welfare of others. Honest in thought and deed in both my personal and official life, I will be exemplary in obeying the laws of the land and the regulations of my department. Whatever I see or hear of a confidential nature or that is confided to me in my official capacity will be kept ever secret, unless revelation is necessary in the performance of my duty.

I will never act officiously or permit personal feelings, prejudices, animosities or friendships to influence my decisions. With no compromise for crime and with relentless prosecution of criminals, I will enforce the law courteously and appropriately without fear or favor, malice or ill will, never employing unnecessary force or violence and never accepting gratuities.

I recognize the Badge of my Office as a symbol of public faith, and I accept it as a public trust to be held so long as I am true to the ethics of the Police Service. I will constantly strive to achieve these objectives and ideals, dedicating myself before God to my chosen profession – law enforcement.